

CHRISTIAN TELESCOPE

AND UNIVERSALIST MISCELLANY.

VOL. 4.

"YE SHALL KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE." Jesus Christ.

NO. 43

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REV. DAVID PICKERING, EDITOR.

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Miscellaneous.

MINUTES

OF THE PROCEEDINGS OF THE EASTERN ASSOCIATION OF UNIVERSALISTS OF THE STATE OF MAINE A. D. 1828.

[Concluded from page 340.]

8. Voted, to accept the Report of this committee.

9. Voted, that the thanks of the Association be presented to Br. Wm. A. Drew, for the able and faithful manner in which he has discharged his duty as Editor of the Christian Visitant.

10. Adjourned to attend divine service.

MORNING SERVICE.

Introductory prayer by Br. J. B. DORR.

Sermon by Br. E. CASE, Jr.

TEXT. "I speak as unto wise men; judge ye what I say," 1 Cor. x. 15.

Closing prayer by Br. B. B. MURRAY.

AFTERNOON SERVICE.

Introductory prayer by Br. S. STETSON.

Sermon by Br. JOHN BISBE, Jr.

TEXT. "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." Col. ii. 8.

Address to the choir and Society in Lewiston by Br. WILLIAM PROST.

Concluding prayer by Br. G. BATES.

Anthem.

Benediction.

11. Voted, that when this Association ad-

journal, it be adjourned to meet at Readfield, on the last Wednesday and Thursday in June, 1829.

12. Voted, that Br. J. W. Hoskins prepare a Circular Letter, to be published, together with the Minutes of the proceedings of this Association, in the Christian Intelligencer.

13. Voted, to grant letters of fellowship to Brs. Alanson St. Clair, of Union, Barnabas Bursley, of Sangerville, and Alanson Merrill, of New Gloucester.

14. Voted, to grant the request of B. F. Wilbur for dismission.

15. Voted, that the thanks of the Council be presented to the Moderator, for the able manner in which he has performed the duties which have devolved upon him.

16. The following resolution, and preamble, were submitted by Br. J. W. Hoskins, and unanimously adopted.

Whereas, a man by the name of S. E. Anderson, is imposing himself upon the public as a preacher of Universalism.

Resolved, That we consider him as an imposter, and not entitled to the confidence of the brethren; and to prevent like impositions in future, it be recommended to Societies in connexion with this Association, to require evidence of any claiming to be a preacher of this order, whether he is in fellowship with this or some other Association.

Whereas it is feared that a want of confidence in candidates for the ministry may exist in some of our Societies, to the detriment of the cause of truth and to the discouragement of young preachers, it is necessary that a more strict examination of the acquirements and moral character of applicants for fellowship with this Association, be entered into than heretofore: so that no doubts, nor fears of a misplaced confidence, may be entertained by our Societies, in engaging any preacher who has passed examination at this Association, obtained a letter of fellowship with it, or recommendation from it.

Resolved, therefore, that each candidate applying for admission to the fellowship of this Association, shall produce a certificate from the selectmen of the town where he resides, certifying that the applicant is a man of good moral character and of sober life and conversation; also a recommendation from the committee of the Universalist Society in the town where he resides, (or, if there be none, from the committee of the nearest Society, whose duty it shall be to make all necessary inquiries into the moral character and qualifications of said applicant,) certifying that in their opinion, the applicant is possessed of the necessary qualifications for the

ministry, and that they are acquainted with no reason or reasons why a letter of fellowship should not be granted him. And that said candidate be farther examined with respect to his literary attainments and knowledge of the gospel, by the committee for this district appointed by the General Convention of the New-England States.

17. Closed the business of the Council by uniting in Prayer with Br. F. Mace.

CIRCULAR LETTER.

To the Societies and Churches standing in fellowship, and to the Brethren of the like precious faith wherever scattered abroad, the Eastern Association of Universalists, sendeth Christian salutation: Grace and peace be multiplied unto you from God the Father, and from our Lord Jesus Christ:

Through the blessing and favor of that bountiful Providence which hath helped us hitherto, and by the kindness of that benignant Parent, who has given us his promise that he will never leave us nor forsake us, we have once more been permitted to meet and and celebrate the overflowing goodness and grace of our God, and the peace of Jesus, in another Anniversary of our Association.

After supplicating the divine favor and blessing upon our labors, and offering up our thanksgivings to Him who crowns the year with his goodness and fills our hearts with rejoicing, we proceeded to organize the Council and to receive epistles from the several Societies in fellowship with this Association. It was rejoicing to the heart of the true follower of Jesus, to hear of the increase of our Societies in numbers and in strength, and still more cheering to the minds of the brethren, to witness such heart-felt aspirations to Heaven, and such warm desires as were manifested in these letters, for the moral and spiritual improvement of mankind, and the prosperity of Zion. May the Lord pour out his spirit upon them, "the spirit of wisdom and understanding, the spirit of council and might, the spirit of knowledge and of the fear of the Lord."

After attending to the business of the council, "we walked to the house of God in company," while his goodness was breathing upon us in the fragrance of the opening flowers seen in the green and smiling mantle which had robed the fields in their pleasing verdure, and heard in the warbling of the feathered choristers of the air, which inspired our hearts with those benevolent feelings that assisted in preparing our minds to unite in those " fervently effecting prayers," which were offered up to the throne of His

grace, for the welfare of Zion and for the extension of the kingdom of the Redeemer, and the better enabled us to join in those songs of praise, by which were celebrated the goodness of our heavenly Parent and the undying love of the Saviour. The benevolent dispositions which were called forth by the beauties of the season, and the devotional feelings inspired by these exercises, opened our hearts more effectually for the reception of the preached word, and enabled us more fully to profit thereby.

The design of the Creator in subjecting the creature to vanity, was shown to be consistent with his goodness, and while the additional evils to which we subjected ourselves by sin, were exemplified, we were led not to despair, by the assurance that "the creature should finally be delivered from the bondage of corruption into the glorious liberty of the children of God," and were encouraged by this assurance to work out our salvation from them, by repentance towards God, and faith in our Lord Jesus Christ.

The necessity of "awaking out of sleep," to a vigorous exertion in support of the cause of truth and righteousness, of working while the noon-day sun of political and religious liberty was shedding its enlivening beams upon us, was urged with all that earnestness and eloquence which a deep feeling for the prosperity of Redeemer's cause inspired. We were affectionately cautioned against folding our hands in listless apathy, while the very sound of the hammer with which the adversary is forging the chains of blackness and darkness to fetter down the human mind, is ringing in our ears. We were earnestly exhorted, not to permit the syren song of "all is well," to lull us to a repose, which would be to us the repose of death, but to awake in our strength, in the strength of the Lord of Hosts, and to go forth to the battle, lest the machinations of the enemy should level with the ground the fair fabric created at the expense of the blood of our fathers, and consign the genius of civil and religious liberty to the shades of everlasting night. We were made sensible, that as Jesus stood and cried at the last day, that great day of the feast; "if any man thirst let him come unto me and drink," even so at this present day, the heralds of the cross were proclaiming the "fountain set open for sin and uncleanness," and calling upon men to wash and be clean, to drink and thirst not again. A forcible appeal was made to that capacity with which the Creator has endowed us, to distinguish between right and wrong; and we were called upon to exercise it in judging as "wise men," between truth and error, the licentious tendency of the one, and the purifying influences of the other, and it was made evident to our understandings that a corrupt tree could not bring forth good fruit. The folly of imposing the vain philosophy of the wisdom of this world upon mankind, for the plain and simple truths of christianity, and the impossibility of entering the

divine kingdom excepting through the door of faith and repentance, was forcibly inculcated. Thus, brethren, were our souls fed and nourished with the bread and water of life, while brotherly love and the cordial greetings and christian salutations of friends who had met from different quarters to sit down to "this banquet of love," made our communion sweet.

Brethren, these things encourage us to say to you, that it is high time to awake out of sleep—to put off sloth and slumbering, to be up and doing; to arise like the son of Manoaah in the mightiness of "our strength and our salvation," and be no longer lulled to repose in the lap of indolence by the song of the syren; but burst the bands which have chained us down so long in listless apathy, in which if we continue to sleep, we shall be awakened it is true, but not to songs of rejoicing, unless it be those of the adversary triumphing in our downfall;—we shall arise, but not to a resurrection of life; we shall come out of the graves in which this mortal death enchains us, but it will be a resurrection of damnation,—it will be to find ourselves shorn of our strength and to hear "the daughters of Philistia" triumph—it will be to find that political and religious liberty which is our sin and makes our day, the day in which alone we can work, obscured by the gloomy shades of error and superstition, and enveloped in clouds of darkness. Let us then awake out of sleep and work while the day is beaming upon us, lest that night come in which we cannot work. "Awake! Awake! put on thy strength, O Zion: put on thy beautiful garments, O Jerusalem; shake thyself from the dust; loose thyself from the bands of thy neck, O captive daughter of Zion." "Put on the whole armor of God, and wage a war of extermination against sin, error and superstition, and that God who causeth the light to shine out of darkness, will crown the war with peace, and fill your hearts with rejoicing.

But how shall we begin? Commence the work by forming yourselves into societies, where this has not been done, and employ the necessary means for moral and spiritual improvement. If one society is not able to employ a pastor, let two or three societies unite; and thus obtain the stated ministration of the word; But when you have done this, do not think that you have done all that is necessary to be done, but set yourselves seriously to work, to improve those means to the best advantage, by *doing* as well as *hearing* the words of salvation. Shine as lights in the world; and by living the doctrine you profess, put to shame those who would speak evil of your good conversation in Christ.

In commencing the work of the moral regeneration of the universe, Christ set the example himself, and testify to the truth of his benevolent and pure doctrine by a corresponding life and death; and if you would be co-workers with him in the regeneration of the world, if with him you would open the prison doors to them that are bound with the mas-

sive chains of sin and misery, or laboring under the heavy burdens of ecclesiastical domination; if you would with him "give unto them that mourn, beauty for ashes, the oil of joy for mourning, and garments of praise for the spirit of heaviness," let us show to the world that he has brought us up out of the prison-house of sin, loosened us from the captivity of satan, and clothed us with his righteousness and with the garments of salvation.

After having formed yourselves into Societies and obtained the stated ministrations of the word, let not the faithful preacher be suffered to pine in penury and want. We ask for no better evidence of your moral improvement, than that which is shown by attention to this particular. Support your ministers decently and comfortably, so that their minds may not be unnecessarily occupied with the cares of this world, but may be enabled to give themselves wholly to the work of the ministry. And let those ministers, whose strength will permit, make it their duty to visit destitute places in their neighborhood, after the stated labors of the Sabbath, and preach to them the word of life.

Provide yourselves with a few well written books and tracts, and lend them to your neighbors. Finally, let each one do all the good of which he is capable, and the enemy may forge his chains in vain; and in view of the work, we may say with the apostle, "for now is our salvation nearer than when we believed." God will add his blessing to your humble labors, you may take your harps from off the willows and tune them to a song of praise and thanksgiving to God.

Per Order,

JAMES W. HOSKINS.

Utility of a knowledge of Arithmetic, and Book keeping to a Woman.—From Franklin's Works.

"In 1783, I sent one of my Journeymen to Charleston, S. C. where a printer was wanting. I furnished him with a press, and letters, on an agreement of partnership, by which I was to receive one third of the profits of the business, paying one third of the expenses. He was a man of learning, but ignorant in matters of accounts, and though he sometimes made me remittances, I could get no account from him, nor any satisfactory state of our partnership, while he lived."

"On his decease the business was continued by his widow, who being born and bred in Holland, where (as I have been informed) the knowledge of accounts makes a part of female education, she not only sent me as clear a statement as she could find, of the transactions past, but continued to account with the greatest regularity and exactness every quarter afterwards, and managed the business with such success, that she not only respectably brought up a family of children, but at the expiration of the term, was able to purchase of me the printing office, and establish her son in it. I mention this affair chiefly for the sake of recommending that branch of education for our young women, as likely to be of more use to them and their children in case of widowhood, than either music or dancing, by preserving them from losses by impositions of crafty men, and enabling them to continue perhaps, a profitable mercantile house, with established correspondence, till a son is grown up to undertake and go on with it, to the lasting advantage and enriching of the family."

MR. KNOWLES' ADDRESS.

We have perused with regret and mortification the Address delivered at Boston, on the 4th of July, by Rev. JAMES D. KNOWLES. The sentiments which Mr. Knowles has expressed, are but a second edition of those of Dr. Ely.

The Union of Churches, (says Mr. Knowles,) "will hereafter regulate political power,—IN THIS AND EVERY OTHER COUNTRY!!! The time is coming when our offices will be peace, and our exactors righteousness. It will then be considered almost *AS ENORMOUS AND INCONSISTENCY, TO ALLOW AN IRRELIGIOUS MAN TO EXERCISE THE FUNCTIONS OF MAGISTRACY OR LEGISLATION* among a Christian people, as to suffer him to ascend the sacred desk"!!!!

Such doctrine needs no comment. We hope those who have heretofore advocated religious celebrations will pause and reflect upon what they will lead to.

Literary Cadet of Wednesday last.

"Love," it has been observed "is nearer allied to melancholy, than to jollity and mirth." The instances recorded of the purest and most exalted passion are among the sedate temperaments. The souls that feed among themselves, that keep back from the multitude, that cannot put up with common place, but aspire to idealities and creations of their own; these have generally the earliest, the most durable, and deeper impressions from love.

Nature, and nature's God, smile upon the union that is sweetened by love and sanctified by law. The sphere of our affection is enlarged, and our pleasures take a wider range. We become more important and respected among men, and existence itself is doubly enjoyed with this our softer self. Misfortune loses half its anguish beneath the soothing influence of her smiles, and triumph becomes more triumphant when shared with her. Without her what is man? A roving and restless being; driven at pleasure by romantic speculation, and chased into misery by futile hopes—the mad victim of untamed passions, and the disappointed pursuer of fruitless joys. But with her he awakens with a new life. He follows a path—wider and nobler than the narrow road of self aggrandizement—that is scattered with more fragrant flowers and illumined by a clearer light.

HANNAH MOORE.

This distinguished lady who has comparatively retired from "the world of letters," is living at the advanced age of 87, at her beautiful cottage, Barley Wood, near Bristol. She is in possession of all those faculties which generally desert the few of mankind who number years beyond "three score and ten." She reads without spectacles, walks with a dignified and even firm step; her voice is as unbroken as that of a person in the prime of life; and her conversation is powerful, interesting and varied.

A CURE FOR ENVY.

Dost thou envy another's wealth? Be as industrious, as prudent, and as persevering as he, and then thou shalt find thy disorder gradually to abate, and finally entirely subside. Dost thou envy another for the beauty of his person? Study the philosophy of the eye, and then shalt thou learn that beauty lives only among the virtues, which is a sure antidote to the malignant poison of thy disorder. Dost thou envy another's good name? Be as good, as just, and as useful as he, and thy health shall be fresh as the morning rose.

A sporting gentleman, passing by a house, observed on the door, the separate names of a physician and surgeon, facetiously remarked that the circumstance put him in mind of a double barrelled gun, for if one missed, the other was sure to kill.

A COQUETTE.

A coquette is one that is never to be persuaded out of the passion she has to please, nor out of the good opinion of her own beauty. Time and years she regards as things that only wrinkle and decay other women; forgets that age is written in her face, and that the same dress which became her when she was young, now only makes her look the older. Affectation cleaves to her even in sickness and pain; she dies in a high head and coloured ribbons.

MRS. HOWARD.

The philanthropic Howard was blessed with a wife of singular congenial disposition. On settling his accounts one year, he found a balance in his favor, and proposed to his wife to spend the money on a visit to the metropolis, for her gratification. "What a beautiful cottage for a poor family might be built for that money," was her benevolent reply. The hint was immediately taken, and the worthy couple enjoyed the greatest of all gratifications, the satisfaction of having done good for its own sake.

CAREFREE MARRIAGES.

When a female of respectable rank is to be married, an address is delivered to her by one of the elders of her clan, before she leaves the home of her kindred, in which she is admonished to conduct herself as a prudent house wife, to be obedient to her husband, attentive to his aged parents, and careful of whatever is committed to her charge; above all, to be submissive when insulted, and "to remain silent even though called a witch." On arriving at the kral of the bridegroom, she is conducted to a new hut, the young man dancing before, and sweeping the ground with green boughs, as an intimation that she is expected to be always neat, clean, and orderly in her household.

A ROMAN LADY'S TOILET.

The author of a recent publication, speaking of a visit to the ruins of Pompeii, and of certain articles found buried in ashes and lava, where they had laid more than seventeen centuries, says, "in another house, all the apparatus of a Lady's Toilet were discovered, combs, needles and rouge; the last is exactly the same kind that is now made, the combs so rough and coarse that they would scarcely be used upon our horses, the needles as large as bodkins."

[The following hand bill, or circular, was received a few days since through the medium of the Post Office.—*Editor Reformer.*]

**SUNDAY SCHOOL UNION,
Or Union of Church and State.**

Fellow Citizens—The committee of the American Sunday School Union, have now before the legislature of Pennsylvania, a petition praying for the incorporation of their Society. By a perusal of the following extracts, copied from their own publications, you can at once perceive the danger that will arise from an incorporation, and ought immediately to remonstrate against it. If this society should be incorporated, the period is not far distant when a more open and daring attempt will be made to obtain greater power, at which time it will be too late to prevent their success.

EXTRACTS.

"Your Board have felt desirous therefore, not only of furnishing their own schools with suitable books, but of introducing such books into schools of a different description, and of rendering them so abundant as to force out of circulation those which tend to mislead the mind." "They have not been backward

therefore to assume the high responsibility of revising and altering the books they have published; wherever alterations seemed necessary." *Sunday School Union 2d. Report, p. v.*

"While the committee feel the immense responsibility which they assume, in becoming dictators to the consciences of thousands of immortal beings, on the great and all important subject of the welfare of their souls;—while they dread the consequences of uttering forgeries, or giving their sanction to misrepresentations of the glorious truths of the gospel, they are not backward to become the responsible arbiters in these high points, rather than tamely issue sentiments which in their consciences they believe to be false or inconsistent with the purity of divine truth; in preparing works for the press, the utmost liberty is used with regard to whatever is republished by them."—*Catalogue A. S. S. U. 1826.*

"These institutions may terminate in an organized system of mutual co-operation between ministers and private christians, so that every church shall be a disciplined army, where every one knows his place, and where every one has a place and a duty in the grand onset against sin."

"In ten years, or certainly in twenty, the political power of our country would be in the hands of men whose characters have been formed under the influence of Sabbath Schools."—*p. 93, Appendix to the 2d An. Report S. S. U. 1826.*

"The Annual Report of the managers was then read by the Rev. Dr. Ely of the third Presbyterian church, by whom it was written." *Page xvii, Report of 1827.*

Extracts from a Sermon delivered by the Rev. Dr. Ely, July 4, 1827.

"Our rulers, like any other members of the community, who are under law to God as rational beings, and under law to Christ, since they have the light of Divine Revelation, ought to search the Scriptures, assent to the truth, profess faith in Christ, keep the Sabbath holy to God, pray in private and in the domestic circle, attend to the public ministry of the word, be baptized, and celebrate the Lord's Supper."

"In other words, our presidents, secretaries of the government, senators, and other representatives in Congress, governors of states, judges, state legislators, justices of the peace and city magistrates are just as much bound as any other persons in the United States, to be orthodox in their faith."

"I propose, fellow citizens a new sort of union, or if you please, a *Christian party in politics*, which I am exceedingly desirous all good men in our country should join; not by subscribing to a constitution and the formation of a new society, but by adopting, avowing and determining to act upon truly religious principles in all civil matters."

"The Presbyterians alone could bring half a million of electors into the field."

"The electors of these five classes of true Christians, united in the sole requisition of

apparent friendship to "Christianity in every candidate for office whom they will support, could govern every public election in our country, without infringing in the least upon the charter of our civil liberties."

"It will be objected that my plan of a truly Christian party in politics will make *hypocrites*. We are not answerable for their hypocrisy, if it does."

"I am free to avow, that other things being equal, I would prefer for my chief magistrate, and judge and ruler, a *sound Presbyterian*."

"Suffer, my Christian fellow-citizens, a word of exhortation; *let us all be Christian politicians*. Let us be as conscientiously religious at the polls, as in the pulpit or house of worship."

"The whole number of scholars in Philadelphia is not less than 12,000, and probably exceed that number. The estimate for this state, in connexion with the Union is 480 schools, 4459 teachers, and 34,261 scholars." *3d Report S. S. Union*, p. viii.

The Union has issued this year 1,016,796 publications, "which added to those issued by the society in the two preceding years, make a grand total of 3,741,849."—*3d Report*, p. i.

Citizens of this yet free country, what say you to these things? Will you still refuse to believe that an effort is making to establish an ecclesiastical tyranny over you, and to deprive you of the dear bought liberties left by your patriotic sires. Depend upon it, that alarm is not a false one. The cry of war is already sounded by the enemies of our political and religious freedom. An attempt is making to bring this country under the yoke of an ecclesiastical domination, and will you look silently on, call the authors of it *pious* men, and suffer them to carry on their work under the specious cloak of pretended zeal for God and holiness?—*Ed. Christian Int.*

John 8. 21. "I go my way, and ye shall seek me, and shall die in your sins. Whither I go, ye cannot come."

That man, who endeavours to solve and remove every difficulty which attends the support of any doctrine, according to the received translation of the Bible, undertakes a task that he will not be very likely to accomplish. Yet it is the indispensable duty of the Christian minister, to use his best endeavors, according to the light and ability that God hath given him, to divest the doctrine he teaches, of error, and to be ready to meet the objections of his opponents, on the ground of truth, or candidly to acknowledge his error or his ignorance. A real desire to obtain knowledge and information, will never lead a man to make use of caviling and sophistry to evade the power of truth. But where such conduct is manifested in the investigation of any subject, it is a sure indication of weakness, bigotry, superstition and mean, contracted views. The passage before us, has been, and by a very numerous body of professing Christians, is honestly no doubt, considered as an

insurmountable objection to the doctrine of Universal Salvation. I shall, however, in this discourse, endeavor by pointing out the true meaning of the text to show that it does not form such objection.

We are to be careful to observe that this text is addressed exclusively to Jews; and as being addressed to them I shall in my illustration of it, confine its application particularly to them. The text divides itself into four general heads; Firstly; The declaration I go my way. Secondly, ye shall seek me; Thirdly, ye shall die in your sins; and Fourthly, Whether I go ye cannot come.

With regard to the first of these declarations, it is sufficient to say that Jesus was to go to heaven. And that it is probable that he alludes to this, when he says, "*I am not of this world, I am from above*." Secondly, "*ye shall seek me*." In the definition of this term, we shall be obliged to exercise more labor, than on that of the first. To seek Christ, is generally represented in scripture, and by our opponents, as coming to him for spiritual salvation. But that this cannot be the case here, I think I may venture to affirm: For Christ has pledged his word that "*those that seek shall find*." But he has told the Jews the contrary in this text; we have therefore the liberty of choice; either to find some other meaning for the declaration herein contained; or give the lie to the promise contained in the Gospel; and we have no other alternative.—That the Jews had for some time, previous to the advent of Christ, been expecting to witness the appearance of a Messiah or Saviour, there is no doubt. But subsequent events made it very evident, that they had not the least conception of the nature of that kingdom which he should come to establish,—they were so ignorant of the spirituality of his mission, that even the Apostles themselves "*thought that it was him who should have redeemed Israel*." The miracles which Christ wrought excited the attention and admiration of the Jews; but when they reflected on the obscurity of his birth, the little likelihood there appeared to be of his arising into power, and relieving them from an oppressive foreign yoke, their enmity was raised in the same proportion and they determined on his destruction, as an impostor. This however arose from their ignorance of the effects, the gospel was calculated to produce; and their determined perservance in the ways of sin; for had they known this the day of their visitation, and received Christ as their Saviour, they would have been saved from their distressing calamities. Yet notwithstanding the opposition of the Jewish people to him, he was the same identical personage whom they had long expected or sought for, but whose appearance differed so much from their expectations, that they did not recognize him—"He came unto his own and his own received him not." But why did he say that the Jews should seek him, and that they should not find him? Because they should repent of the re-

jection of him, and receive him as he was; the meek and lowly Jesus? No: this was not, could not be the case; for if they had thus come to him, he was bound by promise to accept them. But as they had long expected him as the political Saviour of their place and nation; to redeem them from under the Roman yoke, so, by their mistaking his character and denying him, they were doomed to seek, look or wait for him still, as though he had not yet come. "*If thou hadst known even thou at least, the things that belong unto thy peace, but now they are hid from thine eyes. For the day shall come that thine enemies shall cast a trench about thee*." &c. Luke 19th 42. These things were to take place in consequence of their spiritual ignorance and rejection of him. In obedience to their belief of the prophecies of the Old Testament the Jews sought and still seek a prophet, like unto Moses; a prince and a Saviour from God: this Saviour &c. is Christ; and of course they will never realize the desire or expectation of seeing him until his second coming. Hence, "Ye shall seek me, but shall not find me."

Thirdly, "Ye shall die in your sins."—That he, who rejects the advice or counsel of friends and physicians, and refuses to consult his own safety by pursuing means to ensure it, should die in consequence of his obstinacy, is not surprising. The death here spoken of, is, by most people, considered as temporal; thence drawing the inference ye shall continue sinners to the grave. I apprehend however, that this will not comprehend the meaning or intention of the term. Although it is highly probable that many, and for aught I know, all the Jews thus die in their sins, still our Lord must have meant more than this.—Firstly then, the Jews were to die as to their spiritual life and light. Prior to this they had been considered and in fact were, the peculiar, chosen people of God. To them, were committed the lively oracles; to them pertained the law, the prophets, the promises, &c. to them was made the revelation of the character and will of God. These things were withheld from the Gentile nations around them; and in the midst of awful distresses and calamities, God had manifested his love for them, by his interposition in their behalf. He had builded them up as a church and people, and had poured out upon them, many temporal and spiritual blessings. They therefore, as a people, possessed, comparatively, all the spiritual knowledge in the world; and although they were not blessed with the Gospel light, the life and light which were imparted from other sources were truly marvellous, when compared with the gross darkness, in which other nations were enveloped. But the period had now arrived, when the Sun of "righteousness arose with healing in his beams." When the radiant glory of the Gospel of life and immortality burst upon the world, and with its divine effulgence, absorbed every inferior light. As the light of the

glorious luminary of day, supercedes the light of the moon and starry constellations, and renders them entirely obscure, so the Gospel of Jesus was to take precedence of the law, and to render useless the rights, the forms and ceremonies of the Jewish Church. It was, in other words a radical change in the order of God's house to which the Israelites were to assent and with which to comply, or to experience the loss of their spiritual privileges, and consequently die, as to their peculiarity as a people of God.

[To be concluded next week.]

The following remarks are from the Address on Female Education, lately delivered at Portsmouth, N. H. by Rev. Mr. BURROUGHS.

In reviewing the civil and intellectual history of woman, we find that, from the earliest times, her course has been almost universally marked with degradation and oppression. This must ever excite the astonishment and regret, and should awaken also the deepest humiliation and remorse of man, as such oppression has been mostly owing to his ignorance, overbearing pride and licentiousness.—The more recent periods of the history of woman exhibit a cheering brightness, that promises to her, meridian glory at no very distant era. It has been reserved to these modern days to render full justice to her character, to acknowledge her righteous claims, and to yield to her high prerogatives.

In looking back to those remote days, when vice and infidelity and corruption began to fasten on the human family, we find woman among the severest sufferers, and early doomed to a cruel subjection. Long did the habits and opinions of the world hold her in the basest vassalage. Paganism has ever ruled her with an air of despotism, and all the oriental nations have fastened upon her neck a galling yoke. If there were any of the ancient governments on earth, from whom she might reasonably have expected a becoming treatment, they were those of the divinely favoured Judea, and the refined republics of Greece and Rome. It is true that the daughters of Israel enjoyed comparatively with the state of society in their days, high rank and advantages; but for these were they indebted to the power of their religion alone. When we come to the age of Homer, his glowing descriptions lead us to suppose that women might then have possessed no inconsiderable elevation and influence; for his character of Penelope is an elegant eulogium on her sex, and conjugal affection was never more beautifully portrayed than in the touching conversation and parting of Hector and Andromache.—But we fear that such descriptions were only colored by passion or fancy; as, in the succeeding classic ages of Greece, we see no indications of proper respect for women.—She scarcely knew more than her slave. "Her mind," says Zenophon, in his treatise on Domestic Economy, "was uninstructed, and her manners unformed." She was trammelled

by the severest restraints of the civil code, was treated as a *thing*, and not as a person of the household; and was constantly thrown into the deepest misery by the enormities of polygamy and divorce. Nothing like giving her an intellectual and moral education, was ever dreamt of in Roman or Grecian philosophy. Such were her sorrows even among the most refined people; and such they probably ever would have been, had not the miraculous rays of divine mercy visited her condition.

The bright era of Christianity, the glorious birth of the Messiah, introduced into the world a new system of opinions relative to women. The infinite kindness and tenderness, which were manifested towards her by the Son of God, not only by his language, but by his life, and the gracious dispensation of his Gospel, effected an entirely new order of things. Clothed with the attributes of divine mercy and love, he uttered these cheering tones, "Daughter, be of good comfort, thou art loosed from thine infirmity;" the period of thy civil and intellectual degradation shall soon be terminated. Wherever the Gospel has been received, it has been followed by the civil and moral elevation of women: wherever it has not been received, they still mope in chains and grope their way in darkness.

Telescope and Miscellany.

"Earnestly contend for the faith."

PROVIDENCE, SATURDAY, JULY 19, 1828.

EXCESS OF JUDICIAL POWER.

It appears that the *Court of Errors* in the State of Connecticut, at their late session in the county of Litchfield, have decided that an Universalist shall not be allowed his oath in the courts of that state.

There can be but little doubt, as to the result of this attempt to deprive a citizen of New England of his civil rights in consequence of his religious faith.

Those gentlemen upon the Bench, who have ventured so far to exceed their constitutional powers as to become dictators in matters of faith and conscience, will doubtless be permitted, at no very distant period, to enjoy the sweets of *retirement* and *private* life, and see their present official seats filled with men of more just, enlarged and liberal feelings.

We are happy to see the effort, in the *Hartford Times*, of the able and enlightened mind of "Justice," who has commenced a series of numbers which will probably exhibit, in true colours, the odious attempt of a corrupt and proscriptive tribunal: and we intend to favour our readers with the productions of his pen upon this subject, as they make their appearance in the *Times*.

The following is the first number upon this interesting subject, from which we think our readers will derive both pleasure and instruction.

Editor.

TO THE HON. JUDGES HOSMER, DAGGET AND LANMAN.

I beg leave to propose the following important queries, for your grave and enlightened consideration; they are designed for your *particular* notice, as you constituted the majority which controled the late decision in Litchfield County and *established* the incompetency of Universalists to testify. His Hon. Judge Peters had the independence to dissent from your opinion; his Hon. Judge Brainard was absent.

1st. Suppose two persons of equal truth, integrity and sound moral character should offer themselves or be offered in a Court of Justice as witnesses in a certain Case; the professed faith of one is as follows.—He believes in the existence of a Supreme Being to whom all mankind are accountable for their conduct. He believes in the authenticity of the Bible as a divine revelation.—He believes in a system of just and reasonable retribution for sin, nay he believes that punishment is the *inevitable* consequence of sin; but he rejects the doctrine of *eternal misery* in a future state, and believes that the author of his existence will, of his own sovereign and impartial grace bestow eternal life and happiness upon *all*, not as a matter of *reward*, but as a free gift through Jesus Christ. The professed faith of the other is as follows;—He *also* believes in the existence of a Supreme Being, human accountability and the divine authenticity of the Bible, and furthermore believes that God has fore-ordained "whatsoever comes to pass" that is, all the thoughts, words and actions of all men, and moreover that one part of mankind were, by their Creator originally and from eternity designed for eternal happiness, without regard to *merit* or *demerit* and the other part for unavoidable and never ending misery, or to use the express language of his particular creed "By the decree of God for the manifestation of his Glory, some men and angels are predestinated unto everlasting life, and others fore-ordained to everlasting death," and "These angels and men thus predestinated and fore-ordained are particularly and unchangeably designated, and their number is so certain and definite, that it cannot be either increased or diminished," and still further, that those who are predestinated to life, God hath chosen in Christ unto everlasting glory out of his mere *free grace and love* without any foresight of *faith* or *good works*, or *any other thing in the creature as conditions* or *causes moving him thereunto*. (The question is, shall both these persons be admitted to testify, or both be rejected? or one admitted and the other rejected? and if so, which of the two ought in *reason* and *common sense* to be preferred? But your Honors have recently *decided*, in the County of Litchfield, that the latter is a competent witness, and the former is not.

2d. Here is the most profligate, abandoned, unprincipled wretch in existence, a notorious liar, systematic drunkard, profane swearer and

reviler of God and religion; he can pronounce the legal and orthodox Shibboleth, in other words, he *'swears'* he believes in eternal damnation. Another person of irreproachable integrity, fair moral character, and unblemished reputation for truth and veracity, but who disbelieves the doctrine of eternal misery in a future state is likewise presented. Which of these two persons ought to be rejected in a court of justice? But your Honors have recently decided in the county of Litchfield, that the former is a competent witness and the latter is not.

3d. By the present rules of your Honorable body, a *Deist* is a competent witness, but a *Universalist* is not. The *Deist* rejects Jesus Christ and the Gospel revelation. The *Universalist* believes in both. Query; Is your recent decision in the county of Litchfield, intended to *benefit* Christianity or otherwise; verily the poor *Universalist* has only to turn *Deist* and he is abundantly qualified to testify in any Court of Justice; for so your honours have decided in the county of Litchfield, that a *Deist* is a competent witness, but a *Universalist* is not.

4th. The unfortunate Jew despises the christian religion; yet he believes he will inevitably be saved ("swear any how") and nobody else—The *Universalist* embraces and adores the Christian religion and proffers the hand of fellowship to the ill-fated Jew and Gentile. The former is an admissible witness, but the latter is not according to your recent decision in the county of Litchfield.

5th. The Roman Catholic believes a whole life of sin and iniquity can at any time be pardoned by his priest, and moreover, that this same pardon can be purchased with money. The *Universalist* believes his sins are pardoned by the mercy and grace of God, through the mediation of Jesus Christ.—Which of these creeds furnishes the highest sanction for the developement of truth. But your honours have recently decided in the county of Litchfield, that the former is a competent witness, but the latter is not.

I mention not the case of the Roman Catholic or the unfortunate Jew, in disparagement of their faith, or in dispute of their undoubted right to testify, but in order to display the *admirable consistency* of your whole system.—Nor was it my intention at this time to *argue* the question—much less to place it on theological grounds—it has a higher bearing upon our country—and I shall leave it to the clergy to portray the peculiar merits of their different creeds, and establish their respective claims to *infallibility*; but the above enquiries may serve to exhibit a *few* of the disgusting deformities of the second edition of the *blue-law* code, revised, corrected and improved by the orthodox bench of Connecticut, significantly styled the *Supreme Court of Errors*. But in vindication of your rule, you would probably get up the common law of G. Britain, as the authority of precedent and legal maxim. *Fiat lex ruat cælum*—stars decide,

&c. &c. In anticipation of these grounds, therefore, I intend in a series of future articles to essay them all, and array precedent against precedent, maxim against maxim, and show,

1st. That your late decision is *not* authorized by the common law of great Britain, nor by precedent in this State, and therefore you had no right to adopt the rule.

2d. If you had the *right* from the authority of common law, you were under no *necessity* to adopt the rule, as the courts in this country are not bound to adhere to the rigid principles of common law, but may, and do constantly vary from them to suit the peculiar circumstances of the United States—consequently, your late decision was a *voluntary assumption of power*, resulting in the oppression of a large body of your fellow citizens.

3d. Admitting the *right*, there being no *necessity* to exercise that right, was it *just* or *expedient* to establish a rule, the operation of which invades the freedom of conscience, and virtually disfranchises a whole religious sect.

4th. I design principally to show that your late decision is rashly *unconstitutional* on several distinct and separate grounds, and therefore null and void; that it violates the genius of our government, is subversive of all religious freedom and equal right, a remnant of *blue-light-ism* dishonourable to the bench, and disgraceful to the State of Connecticut, and furnishes, in my view, legitimate ground of constitutional impeachment; and furthermore, tho' it is not immediately connected with my present design, yet as it may afford matter of "curious speculation, and as you all being of "one faith, one baptism," have condescended to prescribe a *religious test* for the special adoption of your countryman to enable them to enjoy their civil rights, I may attempt an investigation of the peculiar excellencies of that *miraculous* faith, the profession of which, makes even Satan a competent witness, while its honest rejection disqualifies a saint.

JUSTICE.

JUDICIAL PROSCRIPTION.

It appears from several of the *Connecticut* papers, that the Supreme Court of Errors for that State, at the session recently held in the county of Litchfield, has decided that an *openly professed Universalist* shall not be permitted to enjoy the common privilege of his fellow-citizens in the courts of the aforesaid State: In a word, that such persons shall not be allowed their oath!

The Judges on the bench, were Messrs. Hosmer, Peters, Layman and Daggett. Judge Peters, (much to his credit, as a jurist, and as a man of enlarged and liberal feelings,) dissented from the opinion of the other three. We do not regret that this Court has thus acted, all things considered; for if such an *illiberal, oppressive, proscriptive, sectarian, anti-republican and anti-christian* spirit predominates in breasts of any of the Courts of this enlightened land, it will doubtless be for the in-

terest of the public to have it known and definitely marked. Our opinion of these exclusive Judges is perfectly in accordance with that of the *Hero* of R. Island, (GEN. GREENE) who, when informed by his servant of the shocking profanity of one of his field officers, calmly replied, "*had he such vile stuff in him?*" —*Yes sir*, (said the servant;) *Then*, (replied the General,) *it had better be out than in.*"

Had it not been for this decision, the constitutional rights of Universalists might have been a problem of doubtful solution, in the State of Connecticut, for a long time yet to come. This decision, however, will bring the subject fairly before the public mind; and if we do not very much mistake the character of those who compose the Legislature of that enlightened State, the late decision of the Court of Errors will call forth an act, which will hereafter place it beyond the power of these judges, to deprive any citizen of his *civil rights* on account of his *religious faith*.

Possibly the contracted views which appear to predominate in the county of Litchfield might have exerted a supernatural influence upon the minds of these three justices; for they appear to have an advocate of their decision, in the Editor of the "*Litchfield county Post*." We should not suppose, however, that the *exclusive* gentlemen of the Court would thank him, for proscribing their creed, and telling them that they ought not to be allowed the privilege which they have denied to the Universalists; for it seems that Mr. Editor Smith would no more admit a *Calvinist* or *predestinarian* to testify on oath, than he would an *Universalist*. In short, he tells his readers that the Roman Catholics, and many other classes in society, are equally to be dreaded with the Universalists, and ought to be excluded, not to mention the "*reckless multitude* who practically believe nothing, and consequently fear nothing, of a moral and religious nature." Indeed, this gentleman deals in proscription upon a *large scale*—He appears to have no idea of confining his BAN to a very limited circle in the religious world—He would undoubtedly make a very conspicuous figure as *Inquisitor General* of his own denomination! And if he could only be converted to *popery*, he would, in all probability, be forthwith honored by a call from his *Most Catholic Majesty*, "*Embroiderer of Petticoats for the Virgin*," to sustain that high office!

The Universalists appear to be the peculiar objects of the Editor's notice and the unfortunate subjects of his spleen. This may not be the effect of any personal antipathies by which he may be exercised, but the putrid effervescence of sectarian prejudice. Speaking of the doctrine in question, he adopts the following dogmatical and censorious language—"The tendency of the doctrine of universal salvation is most certainly subversive of all good order and regulation in society—taking away the very key stone which binds the corrupt passions of men within reasonable bounds.

It is a vicious and corrupt system of religion, rendering its converts and proselytes ten times more the children of hell than they were before. It strikes a blow at the very system of the christian religion, denying its Divine Author all right to enforce any of his precepts and requirements, by any sanctions other than of a threatened temporal punishment. Now whether a man, who denies all obligations to speak the truth—obligations drawn from a regard to a future state of punishment for liars—shall be permitted to testify under an oath which expressly takes hold of futurity, and professes to believe in its rewards and punishments, is certainly a question of very vital importance to our rights as citizens, as well as appellants at a court of justice."

We have quoted him thus at large, because it is our intention to give his charges against the Universalists, a full investigation, and offer an ample refutation of what he asserts concerning the oath's taking hold of, and professing to believe in future punishment.

1. Mr. Smith roundly asserts that the tendency of Universalism most certainly subverts all good order and regulation in society.

This is certainly a very serious charge; and if it be supported by fact, it ought to stamp universalism with perpetual infamy.—For according to Mr. Smith's statement, where this doctrine prevails, *all good order and all regulation* is totally banished or subverted! But can he produce a single example in support of his assertion? Can he point his readers to the *town, section, or parish*, where universalism exerts a controlling influence, and has destroyed or overthrown good order and banished wholesome regulation from Society? If he cannot, to what does his unqualified assertion amount, but to wilful slander and abuse!—There are not less than *five hundred* regular Societies of Universalists in the united states, associated for the express purposes of good order and the regular and stated worship of God. Has this the appearance of *subverting all order and regularity* in society? It is also a well known fact, that in almost all places where universalist societies are not yet formed, the believers of that doctrine generally contribute an equal proportion for the support of public worship among other denominations—they give with a liberal hand to those very denominations who have *never been known to reciprocate* the favour, but who have even sought opportunities to *reproach and vilify* them! Can Mr. Smith produce a single example of such *liberality and love of order* among the opposers of Universalism—an example of their contributions for the support of universalist preaching, even where they have not preaching of their own order? If he can, let it be named, and the phenomenon will undoubtedly excite as much admiration in society as would the discovery of a new constellation in the heavens. But if he cannot, let him, for once, be candid enough to recind his unfriendly and groundless charge; and in

future, either speak the truth, or maintain a respectful silence.

2. This Editor informs his readers that universalism *takes away the very key stone which binds the corrupt passions of men within reasonable bounds.*

Such language cannot be misunderstood; its import is too obvious to admit of misapprehension. And are we to believe, that those who embrace the doctrine of universal salvation have *nothing to restrain or bind the corrupt influence of bad passions?* If we credit the assertion of Mr. Smith, such must be the melancholy fact! We shall do this gentleman no injustice, by denying, in *direct terms*, the truth of his declaration. He has no right to judge and decide for others; and every universalist knows full well that his assertion, in this particular, is wholly gratuitous and unfounded. Besides the testimony of present experience, we may appeal to the apostles of Christ, who, while under examination before the Jewish Sanhedrim, "*testified the restitution of all things, as a doctrine which God had spoken by the mouth of all his holy prophets since the world began.*" Acts iii. 21—And had they no restraint upon their passions? They, it appears, could very well dispense with Mr. Smith's key stone, being swayed by the milder influence of love to God and universal charity to man.

Mr. Smith, however, ought not to be denied the right of deciding for himself in this case. And if he will have it so, we must reluctantly admit that nothing short of the *belief* and the *fear* of endless damnation *can bind his corrupt passions within reasonable bounds.*

But it is, indeed, unfortunate for this gentleman that his wonder-working *key-stone* has not served him in the present case; for it has certainly failed to *bind and restrain his bad passions*, while penning the editorial article now before us. Had it have been as efficient in its influence as the grace of christian charity, we should have been saved the unpleasant duty of exposing the injustice of his charges against the *faith once delivered to the saints.*

(to be continued.)

(COMMUNICATED)

THE CORNER STONE

Of the new Universalist Meeting-house, erected by the *First Universalist Society* in North Providence, (Village of Pawtucket) was laid on Saturday, the 5th inst. accompanied with appropriate religious services. The Ceremony commenced by depositing in the cavity of the stone, prepared for that purpose, a leaden box, in which was contained a silver plate, and a sheet of parchment: On the parchment, was as follows.

"The following is the list of Officers of the First Universalist Society of North Providence (Village of Pawtucket) State of Rhode-Island and Providence Plantations, A. D. One Thousand, Eight hundred and Twenty-eight—1828.

EPHRAIM MILLER, President;
vice PARDON SAYLES, resigned.
PARDON SAYLES, Treasurer.
CHARLES C. HARRINGTON,
Secretary.

DAVID JENKS,
URIAH GORTON,
ALANSON PITCHER, Collector.
ALVIN JENKS,
JOHN TURPIN FALES, } Auditors.
DAVID JENKS,

EPHRAIM MILLER } Building Committee,
who contracted with HENRY EARLE, and
JOHN TURPIN FALES,
in behalf of the said Society, to erect this House, above the basement story.

Under the superintendence of the Building Committee, this foundation was erected by HAMMOND BROWN and ENOCH BROWN, and this Corner stone laid, with the usual ceremonies by the Rev. DAVID PICKERING of Providence, this Fifth day of July A. D. One Thousand Eight hundred and Twenty Eight—1828."

The silver plate deposited in the Corner Stone, was engraved and presented to the First Universalist Society in North Providence July 4th A. D. 1828 by Mr. EDWARD F. MILLER of Providence, as a token of his esteem and as an expression of his best wishes for the prosperity of Said Society.

The inscription was as follows.

"Erected
By the
First Universalist Society
In North Providence
to the Worship of Almighty God
A. D. 1828."

The Corner Stone was then laid and addressed by Br. Pickering, with the usual ceremonies; and the Throne of divine grace addressed by Br. Robert L. Killam, in an appropriate and feeling manner. After which followed an Address by Br. Pickering, in which he gave a clear and succinct history of the progress of Universalism, from its first promulgation in this Country, by the venerable MURRAY; pointed out the dangers and difficulties to be encountered in the progress of this and other Societies; and closed by a few well timed remarks on the importance of perseverance in the work in which they had engaged, and of preserving the utmost harmony and good will towards each other in the performance of all the duties of life.

The day was extremely pleasant, and the ceremony was well attended by a large concourse of people from the neighbouring Villages, who evinced by their silent attention, the deep interest which they took in the services of the occasion.

Poetry.

THE DEAD.

The dead, the dead! how still they lie!
The form upon the clay-cold pillow,
The spirit throne'd in yon clear sky,
Far, far above life's restless billow—

Beyond the gloom of sorrow's night,
A living and eternal light!

The dead, the dead! how sweet they sleep!
They tread no more life's busy mart,
In thronging solitude to weep
The misery of a wounded heart;
They feel no more the sickening sorrow,
That bittered even hope's to-morrow.

The dead, the dead! how sweet their rest!
They know no more what 'tis to roam,
An out-cast over earth's wide breast,
A wanderer without friend or home—
Condemned to live when those they loved,
From life's dull stage are all removed.

The dead, the dead! Oh, where are now
The spirits of the parted dead?
Souls, that not earth could break or bow,
'Till Death his mildew o'er them shed?
Say, are those parted spirits flown
To bow to God's eternal throne?

The dead, the dead! they are at rest
From all their works of love and pain;
Throned in yon sky amid the blest,
Where sighs shall never breathe again—
Cleansed from the dust on high to soar,
A spirit blest forever more!

FOSTER.

Married,

In this town, Mr. James Magrue, to Miss Sarah Magrue.

In Pawtucket, Mr. John Burrill, to Miss Mary Francis.—On Sunday morning last, Mr. Spencer Beers, to Miss Eleanor J. Hughes, both of this town.

In Warren, Mr. James Luther, to Miss Ardella Wheaton.—Mr. Peleg Butts, to Mrs. Patience Kelly.

In Fall-River, Mr. Samuel Monroe, to Miss Rebecca A. Miller, of Bristol.

In Washington city, Mr. Jacob M. Weaver, formerly of Newport, R. I. to Miss Isabella G. Smith.

In Pomfret, Conn. Lt. George S. Greene, of the U. S. Army, to Miss Elizabeth Vinton, formerly of this town.

At Cleaveland, Ohio, on the 15th ult. Samuel Starkweather, Esq. Attorney at Law, formerly of Pawtucket, R. I. to Miss Julia Judd, of Cherry Valley, N. Y.

Died,

In this town, Miss Lydia Brown, aged 64.

On Wednesday morning, Mr. Job G. Hazard, aged 29.

In Warren, Mrs. Mary Bowen, of Sempronius, N. York.

In Warwick, Caroline F. daughter of Mr. Sylvester G. Shearman.—Mary Ann, daughter of Henry Remington, Esq.

In Scituate, Charles Allen, son of Mr. George Scott, aged 5 years.

In New-Bedford, Mr. Wm. Card, aged 86, formerly of Newport.

In Pelham, Mass. Mr. Abner Cundall, formerly of Portsmouth, R. I. aged 73.

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PROPOSALS

FOR ENLARGING THE CHRISTIAN TELESCOPE AND UNIVERSALIST MISCELLANY.

The Publisher of the Christian Telescope, in order to increase its circulation and render it more useful in the cause of truth, and the spread of pure and undefiled religion; proposes, by and with the consent of his present patrons, to enlarge his paper to a *super royal sheet* at the commencement of the fifth volume; the first No. of which will be issued on the first Saturday in November, next. By this means he hopes to give more general satisfaction to those who now exert themselves to pay for two papers, instead of one;—as his will contain a general summary of passing events, the news of the week, Legislative and Congressional proceedings, and will be open for the admission of mercantile and other advertisements; and in short, will contain all that generally constitutes a newspaper, and a religious paper united.

This alteration will *not* take place, unless by the general consent of his present patrons; who, as well as others, disposed to become subscribers, are requested to signify their wishes to him, or his Agents, previous to November, next, that he may be guided by the same.

CONDITIONS.

The Christian Telescope will be printed on a *super royal sheet* of good paper, in folio form, with new and handsome type, on some suitable day in the latter part of each week, and sent to subscribers at its present price—\$3. per year, or \$2. if paid within six months from the time of subscribing. About one half of the paper will be devoted to News and Advertisements, and the other to its present purpose—the spread of truth, and the cause of liberal Christianity.

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OR A CONVERSATION
BETWEEN A BELIEVER IN THE
FINAL RESTORATION,
AND A SINCERE INQUIRER
AFTER TRUTH.

BY PAUL DEAN,
Pastor of the Central Universalist Church,
BOSTON, MASS.

UNIVERSALIST TRACT—NO. 2. LETTERS

TO
LIBERAL CHRISTIANS,
ON

THE IMPORTANCE OF CONSISTENCY
IN

SUPPORTING PUBLIC WORSHIP.

BY REV. W. A. DREW,
Editor of the Christian Intelligencer,
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